TOWN & COUNTRY CHURCH

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Larger Parishes in Rural Illinois

RALPH CUMMINS

• Some years ago the Presbyterian Synod of Illinois became interested in the organization of larger or cooperative parishes to help in the solution of a serious situation that existed in many of the rural churches of the state.

Many of these churches had been becoming progressively weaker. Good pastoral leadership was not available for the money which the churches were able to offer and no really effective church program was in operation to turn the tide. It was apparent that since the early days of the depression of the thirties, or even before, all was not well in rural Illinois.

By glancing at a map of the state on which had been located all Presbyterian churches one could see a number of church groupings that might afford real possibilities for cooperative work through Larger Parish organization. Accordingly it became a policy of the office of the General Presbyter to seek the establishment of a number of larger parishes as rapidly as possible.

Organization

In accomplishing this end the principles for encouraging and establishing larger parishes as outlined by Mark Rich in his book, "The Larger Parish," were followed. As a result, eleven larger or cooperative parishes have been organized since December 1944, one of which had only a short life. The other ten continue to function and are as follows in order of their organization:

Name of Parish	*No. of Cooperating Churches*
Parish of the More Abundant Life	9
Jo Daviess Cooperative Parish	9
Parish of the Larger Vision	8
Prairieland Larger Parish	7
Egyptian Larger Parish	10
Parish of the Beckoning Light	4
Parish of the Open Door	10
Rock-River Cooperative Parish	9
Lincoln Country Larger Parish	6
Ava Larger Parish	8
Total churches	80

Appraisal

Since half of these parishes have had a continuous existence of about five years or more, and four others of more than three years, it seems an opportune time to make an appraisal of accomplishment or lack of it. First of all, what happened in the eighty parish churches during the four-year period from 1940-1944 when there were no larger parish organizations, and between 1945-1950 when all of the parishes came into being—most of them by early 1946?

The eighty larger parish churches declined in membership 4.6 per cent from 1940-1944. By 1950, however, there had been an increase of 8.9 per cent over 1944. Membership decline had been checked effectively and had been brought to a point of nearly three hundred in excess of the 1940 figure.

From 1940 to 1944 Sunday school enrollment had declined 18 per cent. By 1950, however, a gain of 19.8 per cent over 1944 was recorded.

From 1940 to 1944 current expenses increased 16 per cent. By 1950, however, the current expense giving represented an increase of one hundred and two per cent over 1944. The giving to board benevolences was considerably better than this. The increase both in current expenses and board benevolences between 1944 and 1950 for the eighty larger parish churches was considerably greater than that of Illinois Presbyterian churches as a whole.

All of the above figures are of even greater significance when we discover that fourteen of the eighteen counties in which the eighty parish churches are located lost population during the 1940-1950 decade while only four gained in population. These ten larger parishes are almost completely rural in atmosphere without any appreciable industry to provide for population increase or financial backing.

Four of the parishes are related either to Dubuque Theological Sem-

In This Issue

Ralph Cummins, Illinois Synod Executive of the Presbyterian Church in the U.S.A., has made a study of the larger parishes in his state. See his report on Page 1.

Glenn Rule writes on Page 3 about a visit he had with the Rev. William Stauffer, minister and soil conservationist of Sugar Creek, Ohio.

W. H. Wiser describes the "India Village Service" on Page 5.

A review of craftsmanship in rural England is presented on Page 7 by Benson Y. Landis.

For a day-by-day description of the trek, taken by rural church executives prior to the Convocation on the Church in Town and Country, see Page 8.

Emory University's Rural Church Development Program is given on Page 10.

Monsignor L. G. Ligutti, executive director of the National Catholic Rural Life Conference, describes on Page 13 the fundamental basis of democracy.

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inary or to McCormick Theological Seminary, and from twelve to fifteen students are regularly employed in them as student ministers under the supervision of the parish director. During the summer months six of the parishes have used students under the summer service plan, while a number of caravan teams have also served in the parishes for a period of from one to two weeks. One parish had a full time parish director of Christian Education for three years and an interne in the same capacity for a period of a year.

All the parishes are governed in their policy making by a Parish Council. The Council is usually made up of four representatives from each parish church. Scheduled Council meetings are rarely missed.

In all except two cases the paid staff of the parish has been organized with assignment of specialized responsibilities to the ministers or student ministers. It is customary for all the ministers and students of the parish churches to meet in occasional staff gatherings. Usually these are not held regularly, but at times when occasion calls for them.

Activities

Three of the parishes have a men's organization. Three are in the process of organizing men's groups, while four have no men's organizations. Usually the parish men meet twice a year.

Four parishes have women's organizations which usually meet twice a year. Seven of the ten have youth organizations, and two more are in the process of organizing such. Special outings and picnics are often held in addition to the regular gatherings.

For the past three years one parish has operated a three-day camp for its youth between the ages of ten and eighteen. Seventy of the eighty parishes had vacation church schools during the summer of 1950—certainly a very fine record.

Other cooperative activities that have been conducted in two or more of the parishes during the years of their organization are:

Training schools for church school superintendents and teachers

Training schools for vacation church school teachers

Larger Parish choirs

Celebration of Rural Life Sunday

Harvest Home Festival

Parish training schools for new life visitation

Parish training schools for planned education and the Every Member Canvass.

Elbert M. Conover

• Elbert M. Conover died November 17, 1952 at the home of his son in Florida. As director of the National Council of Churches' Bureau of Architecture, Mr. Conover rendered a most unusual service and was often consulted on rural architecture. Mr. Conover was an ordained Methodist minister.

Dr. Lindstrom to Japan

• Dr. David Lindstrom, prominen Methodist layman and professor o rural sociology in the University o Illinois, has announced that he wil join the staff of the Internationa Christian University in Japan in Jan uary, 1953. He will have charge of project in Rural Community Re search. For this project he needs gift of good textbooks in rural sociolog and community organization, statio and other research bulletins, research monographs, and other material i the field. Send all material to Mr Charles A. Pinkham, Church Pur chasing and Service Agency, 41 Market Street, San Francisco, Calif.

—The Pastor's Journal

Photo by Philip Gendreau, N. Y.

An All-Around Conservationist

GLENN K. RULE

• All-around conservationists are hard to find, but the Rev. William H. Stauffer, a Mennonite preacher and a successful farmer of Sugar Creek, Ohio, comes as near filling such a role as any man I know.

I had heard about his success in rehabilitating three formerly abandoned hill farms in Tuscarawas County. So I went there in late May and found his meadows knee high and almost ready to cut, but I also found the churchman shoulder deep in community affairs. "Right now," he said, "we are busy trying to get a cooperative canning unit established so we can can chicken, fruit, vegetables, and so on. You see, we need something here to give employment to some of our young folks so they won't need to go off to a factory to work."

The day before he had been in Columbus, attending a meeting of leaders who were discussing pending farm legislation in Washington. On the following Sunday he would discharge his usual responsibilities at the church, in addition to conducting a funeral service. When you consider that Mr. Stauffer is a member of the Board of Supervisors of the Tuscarawas Soil Conservation District, that he is on the Ohio Farmers' Institute speaking staff, and that he makes rather frequent and long trips into the western states in the interest of his church, you can rightly conclude that he is a busy man.

Herbert Marshall, the district conservationist, drove me over to Sugar Creek where we met Curtiss O. Steele, the local farm planner, the Rev. W. Stauffer and his son, Bruce. We paused under some towering oaks near the roadside. A few of these giants had been cut and sold for lumber, but I noticed several butt logs still remaining on the ground. "These logs," said Mr. Stauffer, "may have an occasional nail and I have been unable until recently to get any sawyer to take a chance on cutting them into lumber. I have located a man who will take that chance and saw them just before he is ready to have his saws sharpened."

On leaving the small oak grove, we went by one of the two farm ponds on our way up one of many hills. On the way up the first hill, the lower part of which is now in pasture, Mr. Stauffer began to unfold his story of the rejuvenation of the land. "My imagination," he said, "was caught by the idea of taking a piece of land worn out by man, and attempting to put it back into the productive condition in which it was when God first set man over it. Incidentally, the purchasing of a piece of land which no one else wanted also fitted my pocketbook. It seemed that Providence was with me because, within 3 years, three adjacent farms became available. A doctor friend and I embarked on a great adventure.

"We bought the first farm in the fall of 1940. No one wanted it, so we bought it for $2,400. Immediately, by selective cutting, we obtained white oak timber which sold for $1,400. Thus for $1,000 we had obtained a comparatively new four-room house, an old 35 by 70 log barn, about 30 acres of land suitable for tractor farming, and 90 acres of hilly woodland and pasture.

"The following spring we bought a 55-ton car of lime, and 2 tons of 20 percent superphosphate. We applied 3 tons of lime and 400 pounds of phosphate per acre on the pasture. We plowed 13 acres, top-dressed it with 3 tons of lime and 400 pounds of 0-12-12 per acre. Then we sowed 1 bushel of oats and 15 pounds of alfalfa per acre. When the oats were in full milk stage we cut them for hay. We had a wonderful stand of alfalfa which we pastured after October 25. The following winter we hauled 115 loads of manure onto these 13 acres.

"That same spring we also purchased 2,000 evergreens, 1,000 red oak, and 1,000 black locust trees. These we planted in contour furrows 7 feet apart.

Bill Stauffer on his Farm

"In the summer of 1941 we bought another 55-ton car of lime. We plowed 5 acres and applied lime and fertilizer as before. Then we broadcast alfalfa with no cover crop. Again we got a wonderful stand. The remaining lime plus some AAA fertilizer was broadcast on the permanent pasture.

"In the fall of 1941 we bought the 120-acre farm next to ours for $3,500. It, too, had been partly idle and partly farmed in a destructive fashion. About 50 acres was good tractor farmland, and the rest was woodland and pasture. Through selective cutting we obtained white oak timber which sold for $500. From the tops which the lumber company left and from low-grade trees, we sawed enough lumber to build an extension to the second barn, a 20- by 30-foot hog shed, and a car and tractor garage and corn crib. We did the carpentry work ourselves, and bought only the siding for the barn and the cement, sand, and gravel for the foundation.

"In the spring of 1942 we purchased 6,000 evergreen and 4,000 tulip poplar seedlings which we planted in contour furrows 7 feet apart, on hillsides which should never have been cleared. In the spring of 1943 we planted 4,000 evergreens. That year we also purchased two 55-ton cars of lime for both pasture and field treatment.

"Just below the house on our first farm is a small stream fed entirely by springs. We hired a 6-ton crawler tractor and slip-scraper, and put an earth dam across this stream. We have a dam about 90 feet wide, 175 feet long, and approximately 10 feet deep at one end. At the shallow end we hauled in 20 tons of fine gravel for a bathing beach which we roped off for our youngsters. This pond is stocked with bluegills and bass. Our families vacation here.

"In the spring of 1944 the third farm was sold at public auction. A neighbor bought it for $4,500, but never moved onto it because he doubted whether he could make a living there. So he sold it to us. Immediately we sold $1,000 worth of timber, and a steep hill with about 3 acres of bottom land for $500. On this farm we have a 40-by 80-foot bank barn and an old two-story, four-room log house.

"In 1943 I helped sell the idea of a soil conservation district to the farmers of Tuscarawas County, and later was elected as one of the supervisors. We lost no time in having the district lay out our entire farm for strip contour farming with a rotation of corn, wheat, alfalfa and clover, and alfalfa and timothy. This was one of the best moves we ever made.

"At the suggestion of the county agent and the representative of the Soil Conservation Service in our district, we experimented with the trash-mulch method of seeding alfalfa. We selected 5 acres of land which had been lying idle for 3 years. One-half had nothing but poverty grass and broom sedge growing on it; the other half had corn stalks and weeds. We double-disced the area once and applied 15 tons of fertilizer. We double-disced it again, and applied a ton of 0-12-12 fertilizer. We double-disced it once. Then, after going over it again once with the cultipacker, we went home and somewhat skeptically waited upon the Lord. However, in due season we had our reward, a wonderful stand of both alfalfa and clover. Had it not been for the dry summer we would have taken a good cutting off about July 10. Instead, we turned 35 head of cattle in for about 5 days. Then we clipped the weeds. In September we turned the cattle in again for 4 days, and in October we turned them back a third time for a few days.

"The first farm we purchased had always been owned by one family and their direct heirs. The original sheepskin deed was signed by President Van Buren. You see the present generation is about 10 to 15 years older than I am. We bought all of this land from estates that were being settled. The heirs didn't see the opportunity or the feasibility of keeping most of the land in grass or pastures. They thought the land was too steep for modern tractor farming. It is steep but we use our implements on the contour and practically everything is done with an eye to improving either our pasture or our hay crops. That slope over there is steep (pointing to an opposing slope across the farm), but you see that manure spreader and tractor are getting along okey.

"Through the generous use of lime, phosphorus and manure we have helped grass to heal numerous gullies, we have stopped all serious erosion, and we are now being rewarded in many ways. Last season we threshed just short of 800 bushels of wheat from 21 acres. This was from land for which we paid about $20 an acre and another $20 an acre for improvements. We now have over 60 head of Hereford cattle. You might say our chief cash crops are beef and wheat. We have sold some timber, to be sure, but we sold timber only on a selective cutting basis. We sold only trees that should be harvested. If we keep fire and livestock out of our woods, I believe we can sell annually enough timber to pay the taxes."

As I left the Reverend Mr. Stauffer on the buggy-lined streets of Sugar Creek, he proudly pointed to a large, neatly kept frame building. "That's my church over there." When I thought of his work at the church, the farms that were coming back to life, the fish ponds, the trees, and especially of his practical concern for young folks in the community, I knew I had been with an all-around conservationist.

—Reprinted from
Soil Conservation

Religious Film Association

• The Religious Film Association official interdenominational film distribution agency of 21 Protestant denominations, has just completed the removal of its four major depositories to new locations, where they will be operated under the supervision of church agencies. Emphasis is to be placed anew on counselling churches as to the visual materials best suited to their individual programs.

The move of the depository in Dallas, Texas to Bridwell Library, Perkins School of Theology, S.M.U. has special significance in that it is the first time a school of theology has had immediate access to so comprehensive a library of religious motion pictures. Mr. Decherd Turner, librarian of the school, who has direct supervision of the depository, is working with other faculty members on a plan for the experimental use of films in the curriculum as well as in churches.

The New York depository, now located at 156 Fifth Avenue, and the San Francisco depository at 234 McAllister Street, are both being operated in conjunction with Presbyterian Distribution Service. The Chicago depository at 220 West Monroe Street, is being operated under supervision of the Westminster Bookstore. In each case a film librarian with wide knowledge of church needs has been placed in charge of correspondence and booking arrangements.

The moves have been made in accordance with the RFA's established policy that, where possible, its libraries should be operated under church auspices. For the past several years the depositories had been operated by Association Films, a business corporation, which bought out the former Y.M.C.A. Motion Picture Bureau in 1949.

In addition to the depositories the RFA maintains five branch libraries located, respectively, in Philadelphia, Richmond, Pittsburgh, St. Louis, and Seattle. All are operated under the direct supervision of church agencies. The RFA collection of films, after a recent culling of older materials, includes more than 300 titles.

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India Village Service*

W. H. WISER

• Believing that given intelligent teaching and guidance the India villagers can and will do much for themselves, India Village Service emphasizes the giving of an incentive to the villagers to do their own thinking, to make their own plans and to take their own action in the realization of a more abundant life in a small community. To this end the India Village Service assumes the responsibility of training and supporting qualified personnel, and of creating suitable techniques and teaching-aids for the villagers' self-development.

The Colleagues

The giving of an initial incentive to the villagers necessitates a close relationship with a capable and friendly village-level worker who will take time to seek out the individual and unhurriedly work with him. The village-level worker of India Village Service, who serves as both teacher and guide, first finds a suitable home-base in or near the villages in which he or she is to work. Each then becomes acquainted with the leaders in the village and, in seeking to win the confidence of each person, becomes aware of the most pressing needs of the village. Teaching begins with the awareness of need. This village-level worker, known as a colleague in India Village Service, meets informally with the villagers in small natural groups.

It is the belief of India Village Service that once villagers find themselves successful in their own improved undertaking, they will have greater confidence in their own abilities and in those of their fellow villagers.

Personnel

The India Village Service colleagues are practical teachers. They know how to translate technical and scientific knowledge into simple pictures, actions and ideas. They are conversant with a variety of teaching techniques and have become adept at handling such subject matter as they want to bring to the village.

This approach of assembling and presenting information that is pertinent to the whole village is extremely important. But though the colleague may use the traditional tools of a teacher, the pointing finger, the book and the pen, he also now knows how important it is to work *with* the people—to get his hands dirty. By doing the job himself first, by sharing in a community work project, more is taught by example than can be taught by a book.

Standing behind the teacher-colleague, and guiding him with specific technical knowledge that is so necessary for the correct solution to village problems, is the counselor of India Village Service. The counselor is the technician, differing from the colleague in that he or she is proficient in one technical field. This may be agriculture or nutrition or public health. The counselor can provide the colleague with facts, supplementary to those that can be found in books, and can suggest teaching techniques with which he or she has experimented.

Counselors may be either Indian or foreigners. In every case, in India Village Service they are self-supporting as far as salary is concerned with India Village Service meeting the cost of travel and experimentation.

Techniques

Among the techniques we have used, we have found personal contacts and informal discussion groups invaluable.

Volunteers are the hope of India Village Service. One of the original principles is that a colleague remain in one village only three to five years, with the faith that volunteers enlisted by the colleague would carry on thereafter.

*India Village is sponsored in India by the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

Teaching by doing, "hand-soiling," "dirty-hands method" are all ways of describing demonstrations—using one's own hands in teaching. This is one of the most effective teaching techniques. Our women colleagues demonstrate knitting, spinning, crocheting, the cutting of garments, the bathing of the baby, the making of an improved mud stove and the preparation of soap or jam. Our men colleagues demonstrate the use of a new seed, a new implement or an improved method of planting right on the farmer's own field. A farmer can plainly see the results and learns more when it involves his own field than when he sees it at an institution.

Exhibitions in India have long served as educative and social factors in the lives of India's villagers. In the exhibits set up by the colleagues emphasis is placed on the results of new farming practices, new vegetable crops and new household arts. The prizes for all exhibits are always simple and useful—seed packets, thread, wool, books and slates. Exhibits afford excellent opportunities for Government and commercial interests to set up displays which are educative. These groups also help in the financing of our exhibits.

Next to a teacher a villager needs books and periodicals that he can read if he is to take advantage of the progress man has made. India Village Service colleagues are searching for books that will help the villagers in their daily problems, and are gradually assembling a small model library. In the absence of certain types, the colleagues are also writing books.

Approach

The approach to the people themselves is basic to all other techniques. With the wrong approach no technique, however good, will be effective. One visitor described our colleagues as being patient, creative and self-effacing. They are all Christians and seek to serve India Village Service in the spirit of Christ. The villagers like a personal relationship that is understanding and considerate, abiding and loving. The recognition of a villager as an individual, an individual who is intelligent in his own situation, is essential.

Drawing by Donald Sprout

Basic to all programs is the development of local resources and the creation of wide-awake leaders. We hold that a community must be developed industrially as well as agriculturally. Therefore local carpenters, iron workers, potters and others are encouraged by India Village Service workers to strengthen their industry.

India Village Service colleagues have cooperated with Government agents in the planting of better seed, in the using of improved implements, in tree-planting, and compost-making, as well as animal inoculations, vaccinations, simple medical treatments and the organization of schools, cooperatives and community councils.

Objectives

One of the chief objectives of India Village Service is to develop in Christians and others living in urban areas an appreciation of the opportunities for assisting their country in its nation-building activities in rural areas.

India Village Service colleagues and counselors are not working in a vacuum. Their work is being done where it can be seen by all. Many visitors come. The colleagues are always ready to write or talk about their work.

If you come to visit us, we can show you no institution, but we can show you villagers teaching and being taught in homes—classes of one, two or more. We can show you fields where villagers have planted improved varieties of wheat and potatoes. There are also plots of fruit trees to be seen. And you will find people who are learning the meaning of personal hygiene in the care of the body. The villagers recognize in our colleagues a confidence in the soundness of their teaching and in the forthrightness of their Christian witness. They have never seen Christians of such a type. Now they know our colleagues are Christians—and Indians—and best of all, their friends.

Central Baptist Theological Seminary

• The fourth annual Rural Church Emphasis Week of Central Baptist Theological Seminary, Kansas City, Kans., will be held on the campus March 17-19, 1953. This year, work with the North American Indians will be emphasized.

The first Rural Pastors' Summer School will be held June 15-July 3, 1953, when "The Rural Community" will be featured. Other courses will be offered also on both training school and divinity school levels. It will be possible to earn five term hours credit in this period.

Inquiries should be addressed to the Rev. C. R. McBride, Department of Rural Leadership Training, Central Baptist Theological Seminary, Kansas City 2, Kansas.

The Vitality of Rural Craftsmanship

• I read recently in *The Countryman*, edited by John Cripps at Burford in Oxfordshire, England, that rural craftsmanship has often been declared to be a corpse, but it is "the corpse that won't lie down." The methods of the rural craftsman have often been glibly declared to be obsolete. These ideas about craftsmen are declared to be erroneous, even in the land where the factory system was probably developed as early as anywhere. There is a reference in *The Countryman* to a report, "The Rural Craftsmen Today," published by the Rural Industries Bureau, 35 Camp Road, Wimbledon, London S.W. 19 (one shilling, about 15 cents, post free). Later the Bureau kindly sent us a copy, which is quoted below.

"The Rural Industries Bureau is an agency entrusted by the Government with the task of providing an advisory service for the country craftsmen. This is done by a team of Bureau advisers and instructors who visit the craftsmen in their own workshops in the countryside. The service is introduced locally by the Rural Community Councils."

The Rt. Hon. Viscount Hampden, chairman of the trustees, writes that "the Bureau is in touch with approximately 13,000 country businesses which provide employment for some 34,000 people. An estimate of the value of their gross output is in the neighborhood of 30,000,000 pounds a year. The accounts of the Bureau show that the cost of its advisory and instructional service is about one-half of one per cent of the craftsman's gross product. This is not unreasonable, particularly as there is impressive evidence that output is increasing as a result of the Bureau's service.

"But most significant of all is the fact that there are still many thousands of craftsmen in our villages and market towns, who in their small workshops and by their own skill can make a reasonably good livelihood and enjoy their individual way of life."

In the body of the Report, which contains a number of good photographs, one notes that "more counties are sending apprentices to Rycotewood College of Rural Crafts for training as agricultural engineers and blacksmiths. There is an interesting case of a boy who had been accepted for training, but his parents felt he would be unable to attend because he had no suitable clothes to wear." A local organization was found that "made the student a grant for each of the years he would be at college."

The craftsmen in woodwork often need designs "for work with which they are unfamiliar." The Bureau responds to such demands for help. Seems that steel shortages have caused a "reverting to timber" in England. Drawings of hand-made furniture are circulated.

"There is a shortage of skilled boatbuilders" who work on the small boats needed. Fishermen tend to use larger boats than formerly. They venture out further than formerly now that radio equipment is available for them.

Hand-made brick is still used because of its permanence and the variety of color and texture available. Steady demand has continued, and "the small rural brickyards are producing to their full capacity." The Bureau has set up a testing station of its own to "carry out the necessary tests on samples." A small rural brickyard needs reliable tests before going into production with clays. "Most potters who produce plant pots have orders for many months ahead."

As for saddlery, those engaged in it "give varied accounts of the trend in their craft." "Versality in skill and outlook are becoming more and more important to the rural saddler. There is usually plenty of work for those who can not only turn their hand to all types of saddlery, but also repair a binder canvas, golf bag or trunk and make a wallet or a satchel."

Organizations of craftsmen are being formed. "There are now twelve Master Thatchers' Associations which cover all the main thatching counties. . . . Out of a total of 893 master thatchers in England and Wales, about one-third are members of the twelve associations. . . . The reputation of the Associations stands high, and architects, landowners and agents are beginning to turn to them as a means of finding good thatchers. . . . From time to time the Bureau circulates a *Thatching News Sheet* which contains useful information about the craft."

The smiths are becoming more and more interested in wrought ironwork. They want wrought-iron designs from the Bureau. "There is a growing appreciation of good wrought ironwork by the public, and this has been fostered by competitions and exhibitions at the County Agricultural Shows."

"Underwood" is a term strange to us Americans. It has to do with the making of fences, hurdles, tent pegs. The Bureau is making a survey to find out "the amount of underwood and coppice which the craftsmen need and to assess the acreage which has hitherto been unused. When this is known, it will be possible to make further plans for assisting the underwood industry."

Basket-makers are studying how to make attractive color combinations. Hand-weavers are organized in several guilds. The high price of wool seriously affects textile craftsmen.

Of first importance is aid to the craftsmen in keeping records of his costs. No attempt is being made to turn the country craftsman "into a big business man," but conditions are such that the craftsman who would do well must have some business ability. A set of books is not enough. One must know how to interpret the information in the accounting records. Here's hoping the Bureau and the craftsmen succeed in understanding those records.

The marketing picture is bright. Generally, demand has exceeded supply. The Bureau's marketing service was in two parts: 1. Practical assistance on immediate problems; 2. Research that will affect future policies. "The venture of marketing by cooperative methods in the oak spale basket industry is being watched as an experiment.

Who buys the output of the craftsman? Opinion studies have yielded

interesting results. It was found that the interest in goods produced by craftsmen is "not confined to any income group, but that the decision to purchase craft goods is largely an attitude of mind. It was also found that the majority of purchasers bought articles of small value."

—B.Y.L.

Monsignor Ligutti Says:

• "I have just returned from Columbia, South America, where I went to lay plans for a Latin American Catholic Congress on Rural Life Problems to be held January 11-16, 1953, in the city of Manizales, located in the heart of the Andes mountains.

"Over seventy-five per cent of the Latin Americans are farmers—most of them very, very poor. Close to ninety-five per cent of the Latin Americans are Catholics. Latin America is very rich in natural resources both agricultural and mineral.

"It is plainly evident that the Catholic Church must exercise its leadership in helping Latin America make use of those immense natural resources properly for the good of humanity.

"The National Catholic Rural Life Conference feels happy and privileged to lend its hand to our brother farmers and Catholics south of the Rio Grande. It is not food or money we shall give, only our organizational experience. We are merely offering them some of our Catholic technical know-how and do-how.

"A few of our own people will participate in the Congress, but the greatest and most important part of the work will be done by Latin Americans. When looking for speakers and discussion leaders, we found there an abundant supply of extremely capable and superior people who are most willing to participate.

"I predict that a hundred years from now Latin America will be the world leader, as the United States is today. Will that leadership be achieved within a sphere of Catholic culture or in an abyss of godless materialism? The answer is ours to give today. And that's why we are planning a Latin American Catholic Congress on Rural Life Problems, January 11-18, 1953, in Manizales."

Rural Church Executives on the Trek

A Trek

• Following the precedent begun in 1952 in the Northwest, a trek to rural churches was arranged this year prior to the National Convocation on the Church in Town and Country, which met at Columbus, Ohio, October 29-31, and will be reported in our issue of February, 1953. This year's itinerary was worked out by the Rev. Clyde N. Rogers of the staff of the Ohio Council of Churches. About thirty persons, mainly rural church officials, state and national, denominational and interdenominational, took part. Numerous representatives of farm organizations and of government agencies, and pastors and people of local churches, made contributions along the way.

We started by bus at Coshocton, Ohio, Saturday morning, October 26th, with a good breakfast at the Soil and Water Experiment Station nearby. Then we were shown the methods whereby water on the land is studied. We saw instruments made solely for this purpose, which are said to be the only ones of their kind in the world. We also saw experiments in control of water through strip cropping, the use of deep rooted grasses, etc., etc.

Nearby we saw the effects of strip mining of coal on good farm land, and the difficulty of restoring the land to cultivation after mining near the surface has been done. For example, we visited the farm of Francis Hothem, near Coshocton.

We headed for Sugar Creek to have lunch at the Mennonite Church, the Rev. William Stauffer, pastor. Bill farms 330 acres more or less and had enough turkeys to feed our crowd and many more. Seems other folks wanted to contribute too. After seeing the church and talking with the folks, we went to the farm where we saw countless turkeys, one illustrated in this issue. Bill has restored to production three abandoned farms by sound conservation practices, which include a pond.

Next to Canal Lewisville, where Russell Hoy, the Methodist pastor, owns and operates eight acres of land on a productive homestead. We talked things over with the folks, learning how one pastor is closely related to all that goes on and helps to meet need where it emerges. After another good country church meal, we went back to Coshocton for the night, after we had lost Marjorie Minkler at Canal Lewisville.

All sorts of meat and eggs for breakfast, then to church at the Fredericksburg Federated Church, a federation of Congregational Christian, Methodist, Presbyterian Church

Louis Bromfield Telling about Malabar Farm

in the U.S.A., and United Presbyterian churches, with Joseph Varner, a Presbyterian, as pastor. Had one hundred dishes—more or less—after Clyde Rogers preached and national representatives of the four denominations took part in the service, and we took pictures of the two choirs. We heard about cooperation with Roman Catholics and Amish, and had a clinic about a most successful local church federation.

Now to Louis Bromfield's famous Malabar Farm, near Lucas, Ohio. Mr. Bromfield gave us most of the afternoon, saying his more than 1,000-acre place is now practically a great compost heap. The well-known novelist has 125 cows, and with the use of deep-rooted grasses got good results during Ohio's drought of 1952. He is feeding hogs with ensilage and barley and fattening them at low cost. He is tearing down his erect silos and going in for the trench silo. We saw one in the course of construction. We felt much rewarded and Don Pielstick and I, at least, longed to go and do likewise.

Between some of these points we saw farms and some of the developments in the Muskingum Conservancy District. We talked with Earl Miller, a young farmer who was going into dairying. We were becoming conservation minded as we approached Green Valley from which Ralph Sockman and Jim Wyker came. Here we saw the Green Valley Methodist Church's farm, eighty acres, operated primarily by a group of laymen, with the pastor carrying on some operations. The Rev. Don Hart is the pastor. The Rev. Alva Knoll, Evangelical United Brethren, a pastor in Tippecanoe County, told us how he cultivates three acres intensively and practices mutual aid with the people to whom he ministers. Because the church was being repaired, we had an excellent supper at the Grange Hall. The trail now led us to Columbus.

Monday we spent with radio station WRFD, Herbert Evans and others interpreting what it means for Ohio Farm Bureau Insurance to run the station; at the Rogers home for doughnuts and coffee; with director C. M. Ferguson of the Agricultural Extension Service; with the Ohio Farm Bureau, John Sims, Maurice Wieting and others for lunch, etc.; with the Ohio Grange for cider and doughnuts and a talk with the officers of the largest state grange in the U.S.A. Then in the evening under Carl Hutchinson's guidance, we went in pairs to visit local advisory councils organized by the Ohio Farm Bureau to listen to farmers discuss the big topic of security under farm chairmen. We were supposed to keep quiet until the farmers spoke, and I am wondering how we made out.

—Benson Y. Landis

Iowa Rural Church Meeting

THOMAS ALFRED TRIPP

• A conference of rural leaders was held at Parsons College, Fairfield, Iowa, October 20-21, 1952. Those attending the meeting were members of the Rural Life Committee of the Iowa Interchurch Council, state denominational town and country committees. National rural church leaders and state staff personnel of the denominations were also in the group. Don Pielstick represented the Town and Country Department of the National Council of Churches.

The two principal problems studied were the rural community as it affects the church in interdenominational cooperation. Dr. Ray Wakeley, head of rural sociology, Iowa State College, Ames, led a seminar during the first day on strengthening small, weak churches through varying forms of cooperation. This seminar led to the conclusion that the health and strength of the rural community is vital for a good rural church.

The second day was devoted to consideration of initiating cooperative approaches among the denominations. The topics considered included the following:

1. Yoking churches to provide a resident clergyman and a united Protestant approach within a community.
2. The larger parish—where the number of churches in a community demands the leadership of more than one employed person and where they are more readily served unitedly than separately.
3. Arranging for exclusive occupancy through exchange of fields and allocations of new fields.
4. Criteria for determining which churches should enter into such programs.
5. The place and function of the state council in helping to arrange cooperation among the churches.

The conference drafted a program of action for Protestant churches in Iowa. Each of the denominational committees met in separate sessions at two different periods during the two days' meeting when they sought to answer three specific questions as follows:

1. Is your denominational program adapted to the rural situation?
2. What is your denomination willing to do to strengthen and maintain rural communities?
3. In what phases and activities do you as a denomination need the help of other Protestants?

At the final session for drafting a program of action for Protestant rural churches in Iowa, each of the denominational town and country committees reported. In each instance the denominational groups pledged their unqualified willingness to participate in cooperation and listed cooperative approaches in which they are now sharing. Among the specific phases suggested for future cooperative action were such items as a state convocation of town and country church leaders, a periodic repetition of the meeting of state committees such as the one held at Fairfield and an exploration of the possibilities for cooperative parishes in various areas of the state. It was voted to request the Rural Sociology Department of Iowa State College to prepare a spot-map showing the location of all churches. It was proposed that the map would be a tool for the exploration of possible cooperative fields.

It was also voted to request the Iowa State College to conduct an annual two weeks' in-service training school for rural church leaders.

The national denominational rural church secretaries and the state executives of the denominations participated earnestly with the Iowa rural pastors in the conference. Don Pielstick of the National Council and J. O. Nelson, Secretary of the Iowa Interchurch Council, were the brilliant leaders of this conference. It was very well planned and successful.

Since this was the first meeting of state town and country committees, it was thought to be an example of what might become a pattern in various areas for achieving an understanding of the church in the rural community and of rural church cooperation.

Note: *Copies of this report are available at the office of the Department of the Town and Country Church, Division of Home Missions, National Council of Churches, 257 Fourth Avenue, New York 10, N. Y.*

Emory Rural Church Development Program

• The Town and Country School of Emory University, Georgia, is planning to conduct a contest for the rural churches of the South. This contest is being conducted in order to encourage the development of more adequate rural church programs and to stimulate participation in better community development activities.

The program is sponsored financially by The Sears-Roebuck Foundation, which includes cash prizes and costs of promotion and administration.

In order to enter the contest a church must be located in one of the south-eastern states (Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, South Carolina, Tennessee, or Virginia), and also be located in a community of not more than 5,000 souls. The church may be of any denomination.

Each church entering the contest is invited to tell its own story of progress and achievement in the following areas:

1. *The Church Program,* including facilities, organization and administration, program, evangelism, and finances.
2. *Participation in Community Development Activities.*
3. *Participation in the World Community.*

Fifty-six cash contributions, totaling $10,400, will be made to the churches showing the most notable records of achievement. In each of the eleven states, one church will be named the Rural Church of the Year for the state and will receive a contribution of $500 with a proper citation. Four churches of each state will receive merit awards of recognition and contributions of $100 each. The Rural Church of the Year in the South will be chosen from among the Churches of the Year in the eleven states, and will receive an additional $500, making a total contribution of $1,000 for this church.

Enrollments will be accepted through March 31, 1953. The report of progress may include any twelve-month period from April 1, 1951 to March 31, 1953.

Dr. Earl D. C. Brewer, Box 787, Emory University, Emory University, Ga., will be glad to send you an enrollment blank and provide further information.

World Day of Prayer

• On Friday, February 20th (the first Friday of Lent), Christians in more than one hundred countries will unite in prayers of adoration and thanksgiving.

The World Day of Prayer has been observed for twenty-five years on the first Friday of the Lenten period. In 1952 the service was held in over 17,000 communities in the U.S.A., with an offering of more than $365,000 for missions. The offering is divided between the Division of Foreign Missions and the Division of Home Missions of the National Council of the Churches of Christ in the U.S.A., who use it to educate Christian leaders and provide literacy material for the people of the Orient, and to provide religious and social ministry for migratory labor, American Indians and minority groups in the United States and its possessions.

Each year the National World Day of Prayer Committee of United Church Women invites one or more women from a chosen country to write an order of service for the day. The 1953 service comes from women of Africa. It may be procured from the Department of Publication and Distribution, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y., for five cents per copy. No shipments of materials will be made after February 6th.

The Good Earth*

LOUIS A. McCORD

• "The earth is the Lord's, and the fullness thereof; the world, and they that dwell therein" is much more than a beautiful line of poetry. It contains a fundamental truth that should arouse the interest and concern of every person to the fact of Divine ownership. In a most attractive way the Psalmist has expressed the great truth of God's sovereignty. Modern man, however, has participated in the wasting away of the vast, once rich, acres of top-soil, and has robbed God's good earth of its treasure and blessing to man.

Defiling the Land

Three hundred years ago we had 820,000,000 acres of virgin forests; today we have 630,000,000 acres, of which only 100,000,000 are considered old growth. Fifteen per cent of our land has been ruined or damaged by erosion. In the cotton states alone 38,000,000 acres have been ruined. We lose enough top soil each year to cover 1,500,000 acres with a blanket twelve inches thick.

This tragic loss of rich top soil is seen further in the rapid siltation of water-supply reservoirs of the nation. This siltation is due to the fact that the watersheds from which these reservoirs draw their water are not protected and hence the surface soil is being deposited in the bottom of these expensive projects where it is useless. Such soil at the bottom of reservoirs does not support people. It is wasted. Thus the words of the ancient prophet strike a very modern note when we hear him say:

"I brought you to a garden land, to eat its fruits and its good things; but you came and defiled my land, made my heritage an abomination." If ever a people came to a "garden land" it was the settlers who came to this continent; but we have done exactly as the prophet said: "defiled the land and made it an abomination."

Man is related to the soil for his subsistence. It does not matter where a man lives, whether in the large urban areas or in the open country, he has to depend upon the soil for his being. His food, clothes, and shelter come to him from the soil. This may be directly or it may be indirectly.

God and man have a job to do together. The job is to preserve the good land that the Lord God has given us, and make it safe for posterity. God has not failed in the partnership. It is man who has sinned.

What is needed today is a Christian stewardship of the soil. Land is the foundation of all values. When man permits the soil to waste away, he is destroying his own values. The care and use of the soil is a religious duty.

Soil conservation and religion are not two separate compartments of life. Jesus once spoke of the tragedy of a man losing his soul. One might also ask: "What has a tiller of the soil profited if he shall gather temporary financial gain and lose the topsoil of his farm?"

"The land is mine; for ye are strangers and sojourners with me," we are told in *Leviticus*. What we have is a trust from God to be administered to his glory and for the good of our fellow men, not only for those of our own generation but also for those yet unborn.

* From a sermon delivered at a Soil Conservation Service in West Virginia.

Church World Service

• Church World Service is the department of the National Council of Churches of Christ in the U.S.A. through which member and related churches serve the suffering of the world through relief, rehabilitation and reconstruction programs. CWS operates overseas in relation to established Protestant and Eastern Orthodox agencies in each area, on the basis of need without regard to race or creed.

In Europe, CWS works in close cooperation with the Department of Inter-Church Aid and Service to Refugees of the World Council of Churches. It supplies clothing and food for the welfare services of the European churches to refugees, expellees, and up-rooted in general. As legislation permits, CWS helps on the American end of programs for assisted immigration into the United States, such as the recently completed Displaced Persons Program.

In Asia, the CWS program varies with the changing situation. In Korea a new period of relief and reconstruction is being started, including supplementary food and clothing for those not reached by government relief, many of whom are Christians. In India and Pakistan, the main effort is to get supplementary food to famine, flood and refugee areas. In the Near East, emphasis is placed on child welfare centers and related clothing programs.

In the United States, CWS collects foods in kind through CROP, and clothing through its service centers.

The main support for the CWS program comes from denominations through designated funds raised largely in the annual united appeal, "One Great Hour of Sharing." Undesignated gifts from individuals, organizations, community churches and community services are applied to meet emergency needs and additional projects of greatest need.

Church World Service, 120 East 23rd Street, New York 10, N. Y., will be glad to provide further information about its work.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Roman Catholic Resolutions

• The Executive Committee of the National Catholic Rural Life Conference has issued the following statement:

"We believe the dominant form of American agricultural enterprise should remain the family-type farm. By this is meant a unit of adequate size to support the family, according to type of agriculture, and reasonably productive under efficient management. We recognize that a number of American farms, providing full or primary support for family operators, fall short of these requirements, and hence in economic terms may be considered sub-marginal. Such farms should be strengthened and improved or, if circumstances so indicate, consolidated or retired. It is a legitimate function of government to encourage maintenance and improvement of the family farm.

Family-Farm Policy

"In formulating family-farm policy purely economic considerations of efficiency in production are insufficient, though admittedly important, guides. Social values relating to family and community must also be taken into account. These pertain to family independence and initiative, well-distributed ownership of productive property, protection of family and hired workers on farms, religious welfare, education of children, conditions of health and housing, and the like.

"We reaffirm the right and duty of religious organizations and leaders to point out the moral and social implications of a given agricultural policy. In formulating national agricultural policy not only the major farm organizations but also business, labor, and social welfare groups, as well as educators and scientists, should have some say, for the interests of the whole country are involved and agricultural policy is broader in import than technical considerations in production, processing and marketing.

"During the defense period care should be taken to preserve the productivity of the family farm. There is inconsistency in drafting farm operators, where this results in forced sale of a productive farm, while importing foreign workers to do farm work on large commercial farms.

Technical Assistance to Underdeveloped Areas

"We believe that urgent need exists for accelerated technical assistance to the underdeveloped rural areas of the world, that such areas may more quickly achieve satisfactory levels of living according to their needs and the legitimate aspirations of their people. This kind of assistance should be given in a spirit of Christian charity and genuine friendship, and should not be dictated by purely military objectives and political aims.

"We recognize that material benefits alone cannot provide men with strength necessary to resist communism or other false ideologies. There is need also for deep conviction about human dignity and spiritual values, combined with moral courage to resist subversion of these values. Hence, the primary importance of religious formation and of education in general. Nevertheless, experience shows that where misery and poverty prevail, opportunities for agitation, subversion and infiltration are increased, especially among the poorer portions of the population. Hostile elements are usually ready to exploit such conditions out of accord with human dignity.

Spiritual Assistance

"We urge that the original aims of Point Four be adhered to and that all international technical assistance be directed to helping people help themselves in improving their conditions of life. We consider it particularly important that non-governmental groups engage in providing such assistance, and that their programs and activities be not governed by political considerations.

"We take this occasion to emphasize that spiritual assistance to the underdeveloped regions of the world is often as necessary as technical aid relating to material welfare. Unless the forces of religion are available to the impoverished and needy peoples of the world, material prosperity solves only part of their problem and may actually lead them into materialism as a governing principle of life."

Nebraska's Program of Community Service

• The purpose of the community service program which was initiated through the Extension Division of the University of Nebraska, Lincoln, in 1948 has been to encourage the development of stronger and better Nebraska communities through local initiative and self-help. This has been done by making the resources of the University available to communities throughout the State which have desired informal educational assistance in connection with their efforts to improve community life.

The assumption underlying the program is that the teaching function of the University should not be restricted entirely to the classroom, but should extend in some degree also to community situations where serious-minded adults are gathered and look to their University for guidance in solving community problems. Assistance is advisory in character, with full recogniton of the fact that responsibility for planning and implementation rests upon the community itself.

"Down the River"

• "Down the River" is a sixteen-page booklet which has been issued by the Soil Conservation Society of America. It tells the story of how "Beefsteak and potatoes, roast duck, ham and eggs, and bread and butter with jam on it are being washed down our rivers each year in the form of good rich topsoil." It presents in simple English and pointed illustrations the reasons for erosion losses and the approved methods of husbanding both soil and water.

"Down the River" is an ideal publication for the use of garden clubs, civic groups, schools, and other organizations—a good foundation on which to build a knowledge of one of our greatest national problems and its solution.

The booklet may be procured from Soil Conservation Society of America, 1016 Paramount Building, Des Moines, Iowa, for 10 cents each copy.

Building Democracy on the Golden Rule

L. G. LIGUTTI

The golden rule, in simple terms, can be stated as "Do unto others as you would have others do unto you." In our family relations, with our neighbors, in the national field and internationally, the golden rule pays dividends.

We Americans believe in democracy. For us democracy is Christianity in the political field. We like to see others enjoy the same economic, social, political and religious freedoms and advantages we enjoy. Let us be mindful that if we have a lighted torch, it will take nothing away from us to light our neighbor's torch. If we have and do not share we'll end up by not having. To live by the golden rule is enlightened self interest.

Fundamental Basis

I am concerned with the fundamental basis of democracy. The outward expressions of democracy are important but they cannot be effective unless established upon a firm foundation of philosophical tenets. Democracy is a growing tree deeply rooted, firmly established, planted by the ever fresh and ever flowing water of Christianity. Man's nobility is based upon the divine origin and destiny of all human beings.

Let us examine some of the mistakes in our foreign policy in relation to the golden rule and democracy:

1. Exploitation in other parts of the world of material or human resources by Americans gave us perhaps a temporary financial advantage but did not sell democratic ideals. It was not in keeping with the golden rule.

2. A patronizing air either in educational or charitable efforts will not sell democracy abroad. Both educational and charitable efforts can either enoble or debase the receiver. It all depends on motivation and methods used.

Means Used and Results

A year ago I went out to see a reclamation project on the river Sele near the Salerno beachhead in Italy. Marshall Plan money was being used. The purpose of the project was to reclaim swampy territory, distribute it among land hungry peasants and, of course, furnish work for Eboli's unemployed. I was not satisfied with a visit to the work spot but I went into the homes of the workers and into the school attended by their children. A fuller picture was the result and a very satisfactory one.

I have just returned from Central America. Only a week ago I walked through the experimental fields of S. Tecla and S. Andres in El Salvador—more and better vegetables, pulpy hot peppers, and excellent irrigation ditches.

I talked to a missionary priest in the volcanic, earthquake regions of Guatemala. He said the T.B. rate had decreased in his scattered parish. I knew the reason why. The research center in Guatemala City had exposed some of the nutritional failures and some remedial actions were already showing results.

In the province of Tachira, high up in the Venezuelian Andes, in one of the most isolated spots in the world, I saw the results of a Rockefeller unit work, supervised credit for the small farmer.

Incidentally, I am not an employee of the State Deparment, U.S. Department of Agriculture, or a Rockefeller beneficiary.

Building Democracy

I am making the positive suggestion that in our American program for peace in the world we proceed on the principle of helping people to help themselves, that we test all of our educational and charitable efforts in the light of immediate and long term self-help accomplishments.

During 1950 the National Catholic Rural Life Conference received as its share in the Christian Rural Overseas Program about $50,000. We used every penny to purchase hybrid seed corn. Thirty thousand small Italian farmers planted 75,000 acres and the actual production on those acres was increased by 25%. That means for every dollar invested $20 came back in increased value. This year we are spreading the plan to France, Austria, Germany, Spain, Portugal and Mexico.

It is not only what we Americans do outside our own country that either fails to or builds democracy elsewhere. Even what we do within our own borders is watched and judged. Our failures in the race question, our anti-semitism, our lack of interest in the migrant farm workers do not sell democracy abroad.

Perhaps one of the greatest criticisms leveled against us concerns our immigration policy. I suggest that in place of basing our quotas on the national origins of 1880 we base them upon the national origins of the boys who gave their lives in World War II and/or in Korea.

Actions speak louder than words. The golden rule will do more to sell democracy than all our arms, our defenses and high-sounding verbosity. I propose we adopt a motto and act on it:

For every dollar, a dollar for peace.
For every war effort, an effort for peace.
For every war sacrifice, a sacrifice for peace.

—From an address before the National Farm Institute, Des Moines

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A Sioux Prayer

"Great Spirit, you have been always, and before you nothing has been. There is no one to pray to but you. The star nations all over the heavens are yours, and yours are the grasses of the earth. You are older than all need, older than all pain and prayer. Great Spirit, all over the world the faces of the living ones are alike. With tenderness have they come up out of the ground. Look upon your children, with children in their arms, that they may face the winds and walk the good road to the day of quiet. Great Spirit, fill us with the light. Give us the strength to understand and the eyes to see. Teach us to walk the soft earth as relatives to all that live. Help us, for without you we are nothing. *Amen.*"

India's Need

E. STANLEY JONES

• During the recent elections in India when 100,000,000 people went to the polls to vote, a great many people in Travancore-Cochin State voted for the Communists. Travancore-Cochin is the most literate and the most Christian portion of India. Why did they do it?

Among the answers given were these: (1) Many Christians felt that they could take the program of Communism without its ideology and its suppression of freedom. In this they were mistaken; (2) The scarcity of food; (3) Unemployment. Add up these three things: no program, scarcity of food and unemployment and you have the situation ripe for Communism—unless! And that "unless" is important.

Hunger

The case is far from hopeless. It is not at all certain that India will go Communist. There is no known case in history of a people deliberately going to the polls and voting for a Communist regime. They will vote for socialism because they can recall it by ballot if they don't like it. But you cannot recall Communism when it is once in power. So the people will not go to the ballot box and vote away their liberties.

Only when Communists have an army and can impose their regime by force do they succeed—Russia and the satellite countries in Europe and China are examples. In India, the Communists do not have an army. So they are compelled to turn to the ballot box. The Indian people will not vote away their liberties—provided hunger does not prod them into it.

The Government of India is trying heroically to increase food production. New land is being brought under cultivation by the use of tractors, better methods are being used to increase acreage yield, huge hydroelectric schemes are under way to give irrigation and light and power. Private agences like Christian missions are training agricultural experts to help lift production.

Until these schemes and movements for making India self-sustaining are effective, we must help India with our surplus food.

Help Through Agencies

Among the agencies helping to meet that need is Church World Service. It tells the Indian people that American Christians are not merely interested in their souls—they are interested in their bodies as well. And they are saying it in a way that counts—with actual food. During the first eight months of 1952, Church World Service sent to India 1,850,512 pounds of food valued at $167,479, in addition to other supplies. The gratitude of the people is unbounded.

We should send food to the very limit of our ability, not merely to hold off Communism, but as an expression of our Christian faith, for "inasmuch as ye have done it unto the least of these ye have done it unto me."

Which way will India go? The next five years will probably decide. And our actions today throw their weight onto the scales of that decision.

Christian Farmer and His Government

• Announcement is made by the Department of Church and Economic Life, National Council of Churches, that there will again be a seminar in Washington, D. C., on "The Christian Farmer and His Government." The dates are February 10-12, 1953. As for several years past, the program will consist of informal talks with representatives of farm organizations, officials of the U.S. Department of Agriculture, members of congressional committees on agriculture, officers of the Food and Agriculture Organization. The members of the seminar will learn about farm programs and policies, and how and where they are determined. The seminar is primarily for operating farmers, but ministers and others interested also attend. You may secure further information from your denominational secretary for social education and action or from Rev. Cameron P. Hall, National Council of Churches, 297 Fourth Avenue, New York 10, N. Y.

Radio Workshops

• Would-be religious airwave artists will find opportunity to develop skill in and understanding of broadcasting techniques through a series of regional radio-TV laboratory and discussion groups to be held between now and next August. Blueprinted by the National Council of Churches' Broadcasting and Film Commission, the training program calls for nine extensive radio-TV workshops and 14 one-day institutes.

Conducted by professional experts in speech, radio, television and religious broadcasting, the "learn by doing" workshop projects provide practical experience in these fields. They combine lectures with laboratory sessions, and are designed for ministers, council of churches and church women executives, organists, choir directors, church public relations executives and key laymen.

Emphasis is placed on solutions to individual broadcasting problems. During his local one-to-three week session, each participant will actually create, produce and record one or more programs. Workshop group topics include: writing for broadcasting, interview and discussion programs, religious newscasting, religious music and special events programming.

At the radio-TV institutes, religious and lay leaders will gather to discuss privileges, policies, and plan future use of the media in their areas. Both the institutes and workshops are organized by Charles H. Schmitz, director of broadcast training for the Commission, with the cooperation of local councils of churches and church women, ministerial associations, radio and TV stations.

Formerly under the aegis of the Protestant Radio Commission and the Joint Religious Radio Committee, the annual series is the ninth training program of its kind.

Town Planning Commission

• Geneva, Neb. (with a population of 2,031) has a planning commission. Serious consideration is being given to a survey to provide a foundation for community improvement projects which may follow.

In Due Season

DON F. PIELSTICK

• At the recent Convocation on the Church in Town and Country, held at Columbus, Ohio, an announcement was made that a gift would be presented to Dr. Benson Y. Landis, in appreciation of his many years of service to the town and country church movement. On November 10th, in the office of the Department of the Town and Country Church, Dr. Landis was presented with a sun-tan cowhide brief case and a saddle leather wallet. These gifts were a token of the appreciation of a few of his friends.

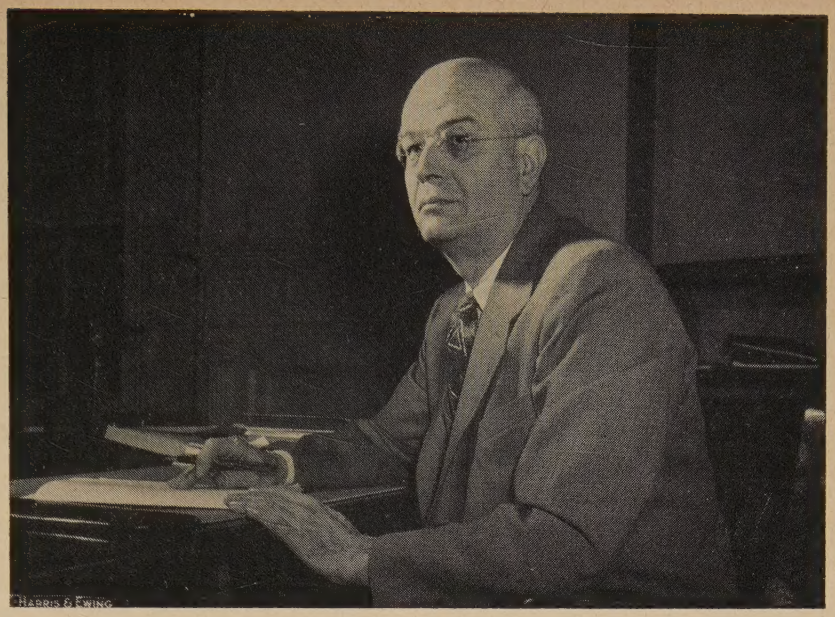
There may be some of our readers who do not know what this is all about. Here is a simple explanation:

About a quarter of a century ago, church leaders thought it advisable to have an interdenominational Committee on Town and Country Church. Dr. Landis was asked to be the secretary of it and was assured that the work would be light. At that time the work was light, but it has increased to such an extent that the Department of the Town and Country Church is now one of the conditions. After having worked with Home Missions of the National Council of Churches.

As Dr. Landis leaves the department to devote all his time to the Department of Research and Survey of the National Council of Churches, his successor cannot be assured that the work will be light. The Department of Town and Country Church is called upon to represent rural church interests in many programs of the National Council of Churches. Nine times a year, this journal is published. Each year a Convocation is held. During the year there are a large number of field contacts and endless correspondence. And just a year ago the department was asked to direct the field work of a staff of seven persons working among low-income rural people.

It is impossible to determine whether the responsibility moulded the man or the man the responsibility, but the truth is that there is a remarkable likeness between the personal character of Ben Landis and the fundamentals of rural life. He is like an oak, built to endure and withstand. He has not easily been swayed—an enthusiasm not grounded on fact has not impressed him. And he is like unto a fertile seed: sure to grow when given the proper period of germination and healthy conditions. After having worked with him for seven years I have come to believe that he personifies the spirit of the Danish folksong:

"That cause can neither be lost or stayed
Which takes the course of what God hath made,
And is not trusting in walls and towers
But slowly growing from seeds to flowers."



Benson Y. Landis

Grace for Winter

• Herder of the stars in the sky, we are grateful for unlatching the full moon again. This snow must melt and this ice must gurgle into our stock-pond before thy strengthening sunshine. Even as all our cold fears must turn to water under the warmth of thy everlasting care and sprout the seeds of hope stored high and dry in our hearts. Lend us the counsel of the Good Shepherd, all of whose lambs we will feed, even as thou feedest us.

—Sam Guard

Service to Migrants

• In a recent issue of *The Saturday Evening Post* an illustrated article was published which detailed the work that is being done by the Division of Home Missions of the National Council of Churches for migratory laborers and their families. Written by Paul Marcus, the story was entitled, "The Ladies Had An Answer."

Under the direction of Miss Edith Lowry, executive director of the Division, many workers minister to the spiritual and physical needs of these "forgotten" people.

During 1951, Mr. Marcus writes, the Division of Home Missions "cared for 700 migrant children at seventeen child-care centers in eight states, while their parents worked in the fields; held school classes for more than 5500 in sixteen states; offered recreational activities up to 36,000; and held Sunday school and worship services for 28,000 in shacks, barns, recreation halls and sometimes in the open field."

The Division of Home Mission's service to migrants is primarily a women's show because the migrant's problems are largely family problems. An annual budget of about $100,000 is raised, and with this the twenty permanent members of the division and the 200 volunteers they recruit "carry on."

BOOK REVIEW

Some Others and Myself. By Ruth Suckow. Rinehart and Company, New York. 1952. $3.00.

After an absence of ten years Ruth Suckow returns to the public with a book of seven short stories depicting small-town life and small-town people, and a personal memoir of her childhood as the daughter of a Congregational minister.

The characters in Miss Suckow's stories are mostly courageous women of middle age with a capacity for living, in spite of trying situations. They are self-sacrificing country women who have few interests outside the home.

Miss Suckow closes her book with a picture of her father's life and her own struggle to attain a satisfactory religious faith. A son of German immigrant parents, Mr. Suckow was born near Albany, N. Y., but moved to "the raw prairie section of Iowa" when he was still a small boy, and there he spent most of his life. The author says of her father that "he had little formal education . . . took his scanty theological training in a small German Methodist school in Illinois . . . was a voracious reader and, in the long run, through his reading which covered many fields, and his vigorous intellectual interests, he was 'educated.' "

Mr. Suckow, his daughter writes, chose the Congregational Church instead of the Methodist Church for his ministry because "without fixed creed or dogma, and with its democratic principle of the autonomy of the churches, it suited him temperamentally—he was born an independent!" Mr. Suckow was a quiet, unassuming pastor, dedicated to his work and greatly beloved in his community, in spite of considerable lack of appreciation for his gifts.

The author says that she grew up in no harsh climate but, "religiously speaking," in the temperate zone. Her father did not impose his beliefs on his daughters, preferring to leave their religious development to their own mental processes. The disadvantages of being a minister's child were felt in being under constant scrutiny, never quite belonging in the community, and, as the author says, "the minister's family was too often at the mercy of the 'contributors.' " Then there was also the "seamy side" of church organization and administration which is so keenly felt by a minister and his family.

Later, as Miss Suckow "reviewed, revised and developed" the religion of her childhood, "the Quaker idea of manner of worship" appealed to her. Perhaps she was following family tradition when she turned to another form of worship, but she does not suggest that it is the best form of thinking for all people. Miss Suckow believes that "great religions are at one in the first basic desire to cease to do evil and learn to do well, which is the starting point of man's best hope, his contact with the Eternal."—R.B.R.

The Church and Community Improvement

• "Religion may damage communities as well as improve them. . . . While churches may not have injured their communities, at least they have not in general done anything conspicuous to improve their social conditions." These sentences appear in the first paragraph of a book, *The Church in Community Action*, by Harvey Seifert, professor of Christian Ethics, Graduate School of Religion, University of Southern California. (Abingdon-Cokesbury Press, 1952, $2.75.)

Dr. Seifert once served as minister of the Church of All Nations in Lowell, Mass. He has made a long study of church responsibility for society. He considers such important questions as: What initiative should a local church take in improving community life? What educational methods and political activities are appropriate? How shall there be organization for effective action? How does one meet opposition creatively?

Thus the work is a practical guide to social education and action in the local community. In the presentation, "Political Activities for Churchmen," there are numerous suggestions concerning what to do and how, as well as descriptions of what is being done by church offices in Washington.

In an appendix there is an "Outline for a Church-Community Study."

Family-Living Handbook

• In the spring of 1950 the governor of Nebraska, Val Peterson, appointed a statewide committee which came to be known as the Nebraska Council on Children and Youth. This group was charged with the responsibility of representing the state in the program of the Midcentury White House Conference on Children and Youth, the fifth in a series of decennial conferences which originated in 1909.

Not only did the Council do a creditable job of preparing and presenting the Nebraska report to the White House Conference; it has also made a number of noteworthy contributions in the following phase of the program. The most recent of these is the publication of an attractive 31-page bulletin entitled "Family Living; A Handbook for Nebraska Communities."

This bulletin should be in the hands of every community group which is interested in program materials related to the broad field of family living. Besides an introduction, it contains carefully prepared sections on books and pamphlets; films; program suggestions; college course offerings, and resource agencies. The latter section lists the principal national, federal, state, and local organizations which have services to offer, and describes the services in each case.

Copies are available for distribution free of charge through the office of Stanley Good, Chief, Child Welfare Division, State Capitol Building, Lincoln, Nebraska.

Convocation Issue

• The next issue of TOWN AND COUNTRY CHURCH will carry a report of the Convocation, held at Columbus, Ohio, October 29-31, 1952.